THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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THERE *need be no controversy as to whether the secret doctrine agrees or not with the iconoclastic tendency of the skeptics of our times. It agrees with* truth *and that is enough. It would be idle to expect that it would be believed by its detractors and slanderers. But the tenacious vitality it exhibits all over the globe is the best proof that the seed planted by our fathers on "the other side of the flood" was that of a mighty oak, not the spore of a mushroom theology. No lightning of human ridicule can fell to the ground, and no thunderbolts ever forged by the Vulcans of science are powerful enough to blast the trunk, or even scar the branches of this world-tree of KNOWLEDGE.*

—H.P.B.

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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The subjects on which the Master [Confucius] did not talk, were: extraordinary things, feats of strength, disorder, and spiritual beings. —*Analects of Confucius*

THEOSOPHY

Vol. XXXII August, 1944 No. 10

POLES OF THOUGHT

THE endless dissertations of modern psychology on the mind of man, endeavoring by one or another assumption and chain of reasoning to connect it with some physical cause, reveal at once the blindness of current theories about mind and the irrepressible longing of human beings to obtain knowledge of this mysterious subject. Since the first great union of the Manasic hierarchy with its psycho-physical embodiments, known to Christians as the "Fall," and to occultists as the descent of the Manasa Putras, this struggle for knowledge has been going on. It is reflected in the wide-eyed questioning of the child and the brooding gaze of the scientist. As surely as unerring drive of instinct makes the salmon leave its wide ocean haunts and seek the quiet upstream pool where it was born, as the tap-root of a great tree turns its growing tip toward subterranean waters, while its leaves reach to embrace the sun—so must the mind of man strain after the divine principle of its origin.

The mind is a living essence; a fire and a flame, the stuff of consciousness and the organ of thought. It is confined and it is free. It is both slave and liberator; it fixes the bonds of conditioned existence and cuts through the Gordian knot of delusion. The mind secretes the hidden potency of godship, but it also films the eye of the soul with cataracts of matter. It is itself the Holy of Holies, and yet erects the impenetrable veil of illusion before the entrance to the fane.

Mind is the god which, as the Upanishads say, "makes manifold forms." With distant groping, we feel the truth of the teaching that out of the great mind of Nature were formed all the houses of life. The mind, we know, is the patterning principle. But the verging realities of day-to-day action obscure this secret of all creation. The "things" with which we live are like great

rocks and cliffs which determine with an irrational finality the boundaries of the present. Surely they, we say, did not come from "thought," from some tenuous abstraction which skimmed through the mind like a vagrant butterfly on a summer's day. Ah, no. These things are *real.*

This body, with its bones and flesh, its arteries and nerves: can this be the image of a thought? My father's wasting disease, my brother's death on a far-off battlefield—these are no interludes of fancy but the grim circumstances of life as it is, far from what our thought would have it. Burdened with the heavy freight of experience, the mind sees only the gross shadow of the causal process; it recognizes only the local and temporary environment of Law, missing the balanced harmony of the event.

Greek initiates, feeling the tragedy of human blindness, hoping somehow to break this fascination by the present, the sudden and the painful, invented Cassandra, a type of the foresight which men might use but will not. The winged Mercury was to an age gone by the figure of a living thought. He was a ranging god, emissary of the Olympians, faculty and power of Father-Zeus.

How, in the present, shall we learn that Mind is the real being, and body only the crust of yesterday's illusions? Is there today a simple image that can convey the reality of the mind, and of its subtle antennae of searching, synthesizing ideas?

How shall men come to understand that they are free, in mind, either to clutch the earth or embrace the sky? That the mind is neither Daedalus nor Icarus, but the secret of *flying?* That it is neither the builder of a Cretan maze nor the mason who fashioned the Parthenon, but the architect who conceived them both, who placed a monster in one and the eye of wisdom in the other?

It was Mind that, in Emerson, found the ancestor of man in the Oversoul of all humanity. And it was mind, also, that dredged from the past a handful of primordial slime, and said: *This* is your origin. Mind sought to choose between "the apes and the angels" in the great struggle of ideas that rocked the last century. Mind invented the vast shadow of a personal God, and mind again produced the delusions of materialism to thwart the rule of priests.

Turning the pages of the *Theosophist,* one finds a universe of thought, conceived, fostered, matured, and finally, taught, and all with deliberate and measured symmetry. These ancients made a book of Ideas in perfect correspondence with the Book of Nature. They had their symbols, legends and allegories, their children's tales

and their epics of heroism. There was the inward doctrine, too; elaborate beyond reach of modern intellectuality, full of subtle distinctions, precise definitions and nuances of meaning. Such is Hindu philosophy, container of ancient occultism, the flower and fruit of golden ages past, the harvest of generations of adepts.

In this age, we have only the seed. We are not deprived of the rest, for it is not *our* harvest. It belongs to the present only remotely, by egoic inheritance, as a child "possesses," in abstract relation, the wisdom of his father, but cannot use it until he comes of age. And then it must have become his own by the slow process of translation into the language of his own life.

There is no magic word for mind in this age—not yet. There is no all-containing formula to be transmitted, mouth to ear, as in the great mysteries of antiquity. The speech of the heart and mind have yet to be evolved for this race and time. The naked sinews of our knowledge to be have still to gain embodiments of living tissue formed from the common parlance of aspiring minds. A pole of direction must be established, a beacon fire must light. Seeds of truth, still in the sack of the Companions, must find a germinating soil; words and ideas must become quick in the womb of the common thought of our time.

These are the genetic years. A polarity of principles must extend its lines of force. The body electric of the Teacher's message must thrill its impulse through the formless stuff of the race organism. Searing off weakness and arousing strength, this living fire of awakening mind must blaze its channels to the heart of the great masses of men, ending the lethargy of ages. This truth we have, the milk of our infancy, the bread of our youth, does not belong to "us." We did not come by it to keep and cherish in our hearts. This truth belongs to all, and we shall not know it, truly, until we have made it the common property of all mankind.

"The Fullness of Virtue"

When we minutely investigate the nature and reasons of things till we have entered into the inscrutable and spiritual in them, we attain to the largest practical application of them; when that application becomes quickest and readiest and personal poise is secured, our virtue is thereby exalted. Proceeding beyond this, we reach a point which it is hardly possible to comprehend; we have thoroughly mastered the inscrutable and spiritual and understand the processes of transformation. This is the fullness of virtue.

—Yi King

FROM "CAVES AND JUNGLES"

II

BUT my unfortunate accident, and the pitiable state of the rest of the daring explorers were enough to stop any further questions and expressions of astonishment. On one side of me the frightened Miss X—, using my nose as a cork for her sal-volatile bottle; on the other the "God's warrior" covered with blood as if returning from a battle with the Afghans; further on, poor Mulji with a dreadful headache. Narayan and the colonel, happily for our party, did not experience anything worse than a slight vertigo. As to the Babu, no carbonic acid gas could inconvenience his wonderful Bengali nature. He said he was safe and comfortable enough, but awfully hungry.

At last the outpour of entangled exclamations and unintelligible explanations stopped, and I collected my thoughts and tried to understand what had happened to me in the cave. Narayan was the first to notice that I had fainted, and hastened to drag me back to the passage. And this very moment they all heard the voice of Gulab-Sing coming from the upper cell: "Tumhare iha aneka kya kam tha?" "What on earth brought you here?" Even before they recovered from their astonishment he ran quickly past them, and descending to the cell beneath called to them to "pass him down the bai (sister)." This "passing down" of such a solid object as my body, and the picture of the proceeding, vividly imagined, made me laugh heartily, and I felt sorry I had not been able to witness it. Handing him over their half-dead load they hastened to join the Takur; but he contrived to do without their help, though how he did it they were at a loss to understand. By the time they succeeded in getting through one passage Gulab-Sing was already at the next one, in spite of the heavy burden he carried; and they never were in time to be of any assistance to him. The colonel, whose main feature is the tendency to go into the details of everything, could not conceive by what proceedings the Takur had managed to pass my almost lifeless body so rapidly through all these narrow holes.

"He could not have thrown her down the passage before going in himself, for every single bone of her body would have been broken," mused the colonel. "And it is still less possible to suppose that, descending first himself, he dragged her down afterwards. It is simply incomprehensible!" . . .

NOTE.—This series of extracts from H.P.Blavatsky's *From the Caves and Jungles of Hindostan* began in the July issue.—Eds. THEOSOPHY.

As to the Takur, when closely questioned, he shrugged his shoulders, and answered that he really did not remember. He said that he simply did whatever he could to get me out into the open air; that all our travelling companions were there to watch his proceedings; he was under their eyes all the time, and that in circumstances when every second is precious people do not think, but act.

But all these questions arose only in the course of the day. As to the time directly after I was laid down on the verandah, there were other things to puzzle all our party; no one could understand how the Takur happened to be on the spot exactly when his help was most needed, nor where he came from—and everyone was anxious to know. . . .

"Probably the Takur-Sahib was enjoying the freshness of the air in the cells," suggested the mischievous Babu, showing all his white teeth in a broad grin.

Our president uttered an energetic exclamation. "Exactly! How on earth did I not think of that before? . . . You could not possibly have any breathing air in the cells above the one you found us in. . . . And, besides, . . . how did you reach the fifth cell, when the entrance to the fourth was nearly stopped and we had to dig it out?"

"There are other passages leading to them. I know all the turns and corridors of these caves, and everyone is free to choose his way," answered Gulab-Sing; and I thought I saw a look of intelligence pass between him and Narayan, who simply cowered under his fiery eyes.

* * * * *

So we talked long after our breakfast under the cave vault was finished. But our talk was not so gay as it might have been, because we had to part with Ram-Runjit-Das, who was going to Bombay. The worthy Sikh shook hands with us in the European way, and then raising his right hand gave us his blessing, after the fashion of all the followers of Nanaka. But when he approached the Takur to take leave of him his countenance suddenly changed. This change was so evident that we all noted it. The Takur was sitting on the ground leaning on a saddle, which served him as a cushion. The Akali did not attempt either to give him his blessing or to shake hands with him. The proud expression of his face also changed, and showed confusion and anxious humility instead of the usual self-respect and self-sufficiency. The brave Sikh knelt down before the

Takur, and instead of the ordinary "Namaste!"—"Salutation to you!" whispered reverently, as if addressing the Guru of the Golden Lake: "I am your servant, Sadhu-Sahib! give me your blessing!"

Without any apparent reason or cause, we all felt self-conscious and ill at ease, as if guilty of some indiscretion. But the face of the mysterious Rajput remained as calm and as dispassionate as ever. He was looking at the river before this scene took place, and slowly moved his eyes to the Akali, who lay prostrated before him. Then he touched the head of the Sikh with his index finger, and rose with the remark that we also had better start at once, because it was getting late.

* * * * *

Miss X— looked in the direction he indicated and shrieked, till all the echoes of the forest groaned in answer. Not farther than three steps from her there were at least forty grown-up serpents and baby snakes. They amused themselves by practicing somersaults, coiled up, then straightened again and interlaced their tails, presenting to our dilated eyes a picture of perfect innocence and primitive contentment. Miss X— could not stand it any longer and fled to the carriage. . . . The Takur, who had arranged himself comfortably beside Mr. Y— in order to watch the progress of his painting, left his seat and looked attentively at the dangerous group, quietly smoking his *gargari*—Rajput narghile—the while. "If you do not stop screaming you will attract all of the wild animals of the forest in another ten minutes," said he. "None of you have anything to fear. If you do not excite an animal he is almost sure to leave you alone, and most probably will run away from you."

With these words he lightly waved his pipe in the direction of the serpentine family-party. A thunder-bolt falling in their midst could not have been more effectual. The whole living mass looked stunned for a moment, and then rapidly disappeared among the reeds with loud hissing and rustling.

"Now this is pure mesmerism, I declare," said the colonel, on whom not a gesture of the Takur was lost. "How did you do it, Gulab-Sing? Where did you learn this science?"

"They were simply frightened away by the sudden movement of my chibook, and there was no science and no mesmerism about it. Probably by this fashionable modern word you mean what we Hindus call *vashikarana vidya*—that is to say, the science of charming people and animals by the force of will. However, as I have already said, this has nothing to do with what I did."

"But you do not deny, do you, that you have studied this science and possess this gift?"

"Of course I don't. Every Hindu of my sect is bound to study the mysteries of physiology and psychology amongst other secrets left to us by our ancestors. But what of that? I am very much afraid, my dear colonel," said the Takur with a quiet smile, "that you are rather inclined to view the simplest of my acts through a mystical prism. Narayan has been telling you all kinds of things about me behind my back. . . . Now, is it not so?"

And he looked at Narayan, who sat at his feet, with an indescribable mixture of fondness and reproof. The Dekkan colossus dropped his eyes and remained silent.

"You have guessed rightly," absently answered Mr. Y—, busy over his drawing apparatus. "Narayan sees in you something like his late deity Shiva; something just a little less than Parabrahm. Would you believe it? He seriously assured us—in Nassik it was—that the Raj-Yogis, and amongst them yourself—though I must own I still fail to understand what a Raj-Yogi is, precisely—can force anyone to see, not what is before his eyes at the given moment, but what is only in the imagination of the Raj-Yogi. If I remember rightly he called it Maya. . . . Now, this seemed to me going a little too far."

"Well! You did not believe, of course, and laughed at Narayan?" asked the Takur, fathoming with his eyes the dark green deeps of the lake.

"Not precisely. . . . Though I dare say, I did just a little bit," went on Mr. Y— absently, being fully engrossed by the view, and trying to fix his eyes on the most effective part of it. "I dare say I am too skeptical on this kind of question."

"And knowing Mr. Y— as I do," said the colonel, "I can add for my part, that even were any of these phenomena to happen to himself personally, he, like Dr. Carpenter, would doubt his own eyes rather than believe."

"What you say is a little bit exaggerated, but there is some truth in it. Maybe I would not trust myself in such an occurrence; and I tell you why. If I saw something that does not exist, or rather exists only for me, logic would interfere. However objective my vision may be, before believing in the materiality of a hallucination I feel I am bound to doubt my own senses and sanity. . . . Besides, what bosh all this is! As if I ever will allow myself to believe in the

reality of a thing that I alone saw; which belief implies also the admission of somebody else governing and dominating, for the time being, my optical nerves, as well as my brains."

"However, there are any number of people who do not doubt, because they have had proof that this phenomenon really occurs," remarked the Takur in a careless tone, which showed he had not the slightest desire to insist upon this topic.

However, this remark only increased Mr. Y—'s excitement.

"No doubt there are," he exclaimed, "but what does that prove? Besides them, there are equal numbers of people who believe in the materialization of spirits. But do me the kindness of not including me among them!"

"Don't you believe in animal magnetism?"

"To a certain extent, I do. If a person suffering from some contagious illness can influence a person in good health, and make him ill, in his turn, I suppose somebody else's overflow of health can also affect the sick person, and perhaps cure him. But between physiological contagion and mesmeric influence there is a great gulf, and I don't feel inclined to cross this gulf on the grounds of blind faith. It is perfectly possible that there are instances of thought-transference in cases of somnambulism, epilepsy, trance. I do not positively deny it, though I am very doubtful. Mediums and clairvoyants are a sickly lot, as a rule. But I bet you anything a healthy man in perfectly normal conditions is not to be influenced by the tricks of mesmerists. I should like to see a magnetizer, or even a Raj-Yogi inducing ME to obey his will."

"Now, my dear fellow, you really ought not to speak so rashly," said the colonel, who, till then, had not taken any part in the discussion.

"Ought I not? Don't take it into your head that it is mere boastfulness on my part. I guarantee failure in any case, simply because every renowned European mesmerist has tried his luck with me, without any result; and that is why I defy the whole lot of them to try again, and feel perfectly safe about it. And why a Hindu Raj-Yogi should succeed where the strongest of European mesmerists failed, I do not quite see."

Mr. Y— was growing altogether too excited, and the Takur dropped the subject, and talked of something else.

* * * * *

The Babu and Mulji left us to help the servants to transport our luggage to the ferry boat. The remainder of the party had grown

very quiet and silent. . . . The colonel, stretched on the sand, amused himself by throwing stones into the water. Narayan sat motionless, with his hands around his knees, plunged as usual in the mute contemplation of Gulab-Lal-Sing. Mr. Y— sketched hurriedly and diligently, only raising his head from time to time to glance at the opposite shore, and knitting his brow in a preoccupied way. The Takur went on smoking, and as for me, I sat on my folding chair, looking lazily at everything around me, till my eyes rested on Gulab-Sing, and were fixed, as if by a spell.

"Who and what is this mysterious Hindu," I wondered in my uncertain thoughts. "Who is this man who unites in himself two such distinct personalities; the one exterior, kept up for strangers, for the world in general, the other interior, moral and spiritual, shown only to a few intimate friends? But even these intimate friends—do they know much beyond what is generally known? And what do they know? They see in him a Hindu who differs very little from the rest of educated natives, perhaps only in his perfect contempt for the social conventions of India and the demands of Western civilization. . . . And that is all. . . . unless I add that he is known in Central India as a sufficiently wealthy man, and a Takur, a feudal chieftain of a Raj, one of the hundreds of similar Rajes. Besides, he is a true friend of ours, who offered us his protection in our travels and volunteered to play the mediator between us and the suspicious, uncommunicative Hindus. Beyond all this, we know absolutely nothing about him. It is true, though, that I know a little more than the others; but I have promised silence, and silent I shall be. But the little I know is so strange, so unusual, that it is more like a dream than a reality."

A good while ago, more than twenty-seven years, I met him in the house of a stranger in England, whither he came in the company of a certain dethroned Indian prince. Then our acquaintance was limited to two conversations; their unexpectedness, their gravity, and even severity, produced a strong impression on me then; but, in the course of time, like many other things, they sank into oblivion and Lethe.

KARMIC CHAINS

MEN suffer almost daily for acts performed blindly and impulsively, without thought of the cost involved. How often we say, after realizing a mistake: "But it seemed the thing to do,"—so spontaneous, indeed, that we did not even stop to consider its wisdom. Is the mere fact that one has a tendency or inclination to act in a certain way, sufficient assurance of the correctness of the course?

Consider the child who in later years turns out to be thief or murderer. Early in life, the impulse to steal may assert itself and become so recurrent that it outweighs every thought to the contrary. Whatever effort he makes to move along another line is turned to naught by this demoniac urge that springs up from within. Whatever warnings he may have from the Voice of Conscience are usually brushed aside, and little by little he finds himself completely under the domination of a strange and inexplicable destiny. Or take the case of the drunkard. Would any one be so bold as to say that drunkenness is deliberately chosen as the ideal object of one's life? Is it not more logical to conclude that men are led, even against their will at times, into sinful courses, moved by the force of some inherent tendency they do not understand?

By reason of the laws of karma and reincarnation, Theosophy teaches, every human being follows, consciously or unconsciously, a pattern woven by himself in other incarnations. This pattern anon damns and anon saves, for it is the web of affinities which traps the ignorant, while the same law of attraction enables the man of higher learning to receive his rightful due. When first in this life the seeker after truth senses the incompleteness of ordinary knowledge and begins a search into the mysteries of life, he immediately arouses a hitherto unsuspected array of latent tendencies. The affinities made and maintained in the past assert themselves, and he is drawn unconsciously in the direction of those with whom he was associated in other lives. If his past was good, he quickly returns to the path of devotion, to unselfish work for his fellow men. If his former efforts were for self, he drifts inevitably into the by-ways and by-paths of psychism and illusion.

Original actions instituted by the average man during the course of a whole lifetime are probably few indeed. For the most part, we but repeat in each life the successes and failures, the joys and sorrows, of former incarnations. In what, from this point of view, can man claim to be higher than the lower creatures? For the tendency to repeat, to follow the line of least resistance, is nothing

more than *natural impulse,* the basis for action in the kingdoms of nature below man. To perform any act blindly, or merely because it presents itself before us to be done, is to abandon the position of a human being, is to act as an animal entity.

How, then, is the vicious circle of endless repetition to be broken? Must present choices be swayed and darkened by past mistakes?

To admit this would be to say that man is a mere machine, a creature of the past instead of Creator in the present. To say that one *must* be governed by the impulses and tendencies of his lower nature is to deny the Divine birthright of every human being, is to relegate him to the position of mere animal. But man is not an animal: he is a Soul. Man has *reason* and will, he has the power to institute new causes, and it is the exercise of this faculty that differentiates him from the animal below. To act as a human being means to act consciously, to know *why* we do whatever is done.

Every human being therefore has within himself the power to rise above all tendencies, to shape his future in accordance with his highest aspirations. Once he assumes the position of his inner Divine Self, he stands *above* the whole of his acquired nature, can evaluate it at its true worth and use it for his intended purposes.

Theosophy is in the world with the prime object of enabling every human being to institute a new line of causation. It provides bases of action above and beyond the impulses of the acquired nature. Presented to the world by the Divine Compassion of Beings wiser than ourselves, Theosophy is in reality a gift from above. Without it, there can be no true progress. Without it, we should ever follow, in squirrel-like repetition, the desires and tendencies of the lower self. The Theosophical Movement is a working of higher Beings through the lower, a dynamic cycle of spiritual influence which bi-sects the cycles of ordinary men and makes possible for them the breaking of their karmic chains.

Educated Behavior

Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, kingly continence of their bodies and souls. It is a painful, continual and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example. —John Ruskin

STUDIES OF CULTURAL DECLINE

A CONSOLING aspect of the cultural decline of the western world is the self-consciousness of its philosophical and social historians. In a period when the structures of family and state are trembling on insecure foundations, when old beliefs are failing and new doctrines hold little promise of stability, there are always those to bewail the past—the "good old past"—and to denounce the present, while fearing the future. Of such the present generation has its share. But there are also thinkers who seek to understand in terms of large-scale historical processes the great changes now affecting not only the West, but the whole human race. The broad interpretation of history and intellectual and moral transition began early in the nineteenth century with such thinkers as Hegel. Draper and Lecky brought a measure of synthesis to the factors which produced the nineteenth-century world of thought. Then, in the twentieth century, Spengler, Pareto, Sorokin, and others less-known contributed more "scientific" analyses, daring, at the same time, to propose principles of social psychology and laws of historical change.

The present is an age of destruction, of karmic retribution and adjustment. It is a time, as H.P.Blavatsky predicted in *The Secret Doctrine,* "at the end of which not a few accounts will be settled and squared between the nations." What these "accounts" are, who "owes" whom, and for what, no one can say. The particular operations of the great Law, in "minor and national as well as tribal cycles within those, which run independently of each other," remain unexplained to all but the adepts. All we can say is that the massive action of Karmic Law in Kali Yuga is upon us, while we seek to understand in principle, if not in particular, the terrible lessons of the cycle.

But as the destruction and adjustment continues, another process is proceeding on another plane. The nineteenth century was a period of great inspiration and unconscious productiveness. And such an age, H.P.B. wrote, "is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other." It is fairly clear that these alternations of creativity and criticism coincide with the divisions of the centenary cycle of Theosophical effort, in which the major inspiration comes during the latter portion of the century, followed by an interim cycle of assimilation and application by companions

stirred to action and devotion by the Teachers. It may be suspected, also, that the alternations apply as well to larger intervals of race and sub-race evolution, such as the millennium of light extending from Buddha and Pythagoras at one end, and the Gnostics and Neoplatonists at the other, which was succeeded by the darkness of the Middle Ages, lasting some thousand years. And, had we the historical perspective, it would doubtless be possible to show recurring Atlantean influences on the race-mind, in the larger purview of tens and hundreds of thousands of years.

To this conception of the working of cyclic law we may add the teaching, now widely anticipated by many lacking direct knowledge of Theosophy, that the present is a transition age, the gateway to a new era of civilization. Certain it is that the brave optimism of some of the intellectual and moral leaders of the race could not be maintained without some deep intuition of a better, wiser future for mankind. By joining our understanding of the cycle of criticism with the idea of a larger cycle of transition in race development, it becomes possible to place in a Theosophical context some of the unusual books now being written.

There is, for example, Lewis Mumford's latest, *The Condition of Man,* third of a series devoted to the progress, the problems and the frustrations of modern civilization. His earlier works are *Technics and Civilization,* in which the origin and social impact of the machine are traced, and *The Culture of Cities,* which revealed, of modern cities, that "never before in recorded history have such vast masses of people lived in such a savagely deteriorated environment." (See THEOSOPHY, XXX, 324-27.) *The Condition of Man*, as one reviewer puts it, "is, perhaps, gloomier" than its predecessors. Its purpose, in Mumford's words, is "to deal at length with the tangled elements of Western man's spiritual history." He contends that the West has arrived at the crisis of its life, and in order to recover from the psycho-neuroticism of the present will have to learn to face and to understand the moral and intellectual distortions which have produced the conditions now confronting modern man.

Albert Guerard, in the New York *Herald Tribune,* for May 21, describes the book as "a call to repentance," a 200,000-word sermon whose text might be: "What shall it profit a man, if he shall gain the whole world and lose his own soul?" As professor of humanities at Stanford University, Mumford draws on the resources of universal history for his indictment of the modern

world. He attacks the "mechanical" in all its phases, from its philosophical form in the speculations of Laplace to the button-pushing culture of twentieth-century America. He accuses modern rationalism—"dehumanized" rationalism—of dissolving—

> fable, superstition, myth, allegory. . . . No doubt the ship sailed faster, but what was it that dropped off? Precisely that which involves the community and the personality: organic existence, memory, feeling, the unconscious: the non-uniform and the non-repeatable, those very elements which cannot be acquired at a single sitting or repeated in a modest experiment: in short, human history, the results of *life*-time, and the accumulations of lifetimes.

Professor Mumford seems to be feeling for those elements of life which derive from the soul, and which have no place in any of the "scientific" definitions of man, and very little in life itself as it is lived today by the vast majority. He knows something is missing, something all-important, but he cannot tell us what it is. He simply shows that we have lost the quiet, reflective ways of growing into better men and women; there is no longer a natural community life in which the child may come of age, maturing gradually in organic relation to the family, the school, and the fitting responsibilities of normal life. He offers three principles of constructive living, "self-examination, self-education, self-control," setting them against the profit motive, pseudo-scientific "logic," and the elevation of material things and material "success" to objectives and ideals.

No one can possibly find fault with the ethical content of *The Condition of Man,* but its attack on Rationalism fails to offer a positive alternative, with the result that Mumford is open to serious criticism from those who rely on the scientific method. Guerard, for example, admits the "profound truth" in Mumford's diagnosis, yet adds, "You cannot stand so squarely against the Enlightenment without bringing aid and comfort to the Obscurantists." (The "Enlightenment" introduced the "age of Reason" to eighteenth-century Europe and laid the philosophical groundwork for the French Revolution.) Here, in this sentence, is the core of the opposition to the program of all such thinkers as Robert M. Hutchins, of the University of Chicago, Scott Buchanan and Stringfellow Barr, of St. Johns College, Mark van Doren, author of *A Liberal Education,* and many others. Probably the clearest and most effective statement of the case for the opposition is in a series of articles recently published by the *Partisan Review,* in which the weaknesses of the "Humanities" theory of knowledge are skill-

fully revealed. The controversy is essentially one between the idealists and the empiricists. The idealists have altruistic ardor and the great humanist traditions on their side, but they lack the capacity to demonstrate by the precise methods of experimental science the truth of their conclusions. The empiricists cling to the "certainty" of the public truths of science, point to the unverifiable character of speculative idealism and charge that their opponents would deliver modern thought into the hands of the theologians—the Obscurantists.

Why does Guerard object to what he thinks is Mumford's rejection of the Enlightenment? It is because the great figures of the Enlightenment—Diderot, Voltaire, Rousseau, La Mettrie, Holbach, and others—changed the center of gravity of modern thought from the "other world" to this; they accomplished a conscious break with the medieval tradition and set out certain principles which became articles of faith for the advanced thinkers of the eighteenth century, and which, with some modification, survive to the present in the credo of most scientists. These doctrines are briefly stated by Carl Becker in *The Heavenly City of the Eighteenth-Century Philosophers*:

> (1) Man is not natively depraved; (2) the end of life is life itself, the good life on earth instead of the beatific life after death; (3) man is capable, guided solely by the light of reason and experience, of perfecting the good life on earth; and (4) the first and essential condition of the good life on earth is the freeing of men's minds from the bonds of ignorance and superstition, and of their bodies from the arbitrary oppression of the constituted social authorities (pp. 102-3).

Why should Professor Mumford, or anyone, attack such principles? The point is, these principles are not questioned for what they assert in their original form, but for what they have come to mean in practice, through the development of dogmatic materialism. The distortions they have suffered resulted, not from what is affirmed, but from what is implied and denied by omission. These principles, in short, are not *fundamental.* They are a critical reaction to the abuses of the theocratic rule of the Roman Church, to the tyrannies of European kings and emperors. In the hands of the *philosophers* of the Enlightenment, such principles were not intimations of the actual truth about the nature of things, but *weapons* to arm the social and political reformers of their own and succeeding generations.

Consider these cardinal doctrines of the Enlightenment. The first denies the dogma of original sin, but fails to provide a philosophical explanation of evil. This leaves the source of evil in external circumstances; it severs any moral connection between man and his environment, making the larger meaning of the Law of Karma inconceivable. The second reduces the ideal end of human life to some form of *physical* embodiment. It was perhaps natural for freedom-loving men to prefer this objective to an endless harping in the materialized heaven of Christian teaching, or its alternative of endless combustion in the nether region. But the denial of the substantial immortality of the soul involved in the new ideal closed off at its source the inspiration which might make their material paradise a possibility. The assumption that man is essentially and *only* physical, when joined with complete reliance on "reason and experience," produced the modern belief that the senses are the only source of knowledge, and that reason (the Theosophical category of Lower Manas) is all there is to mind. These judgments inevitably cast their shadow on the fourth objective, the eradication of ignorance. For with this theory of knowledge, the very elements of truth that were lacking in the synthesis of the Enlightenment are bound to be condemned as species of superstition and ignorance.

Lewis Mumford and others of like mind see some of the consequences of the doctrines of the Enlightenment, but they have only the fragmentary remains of old idealisms to offer in their place. They have an eclectic framework of truth, the forms inherited from past presentations of Theosophy, but they lack the essential unity of the *Gnosis,* the living substance of the Wisdom Religion. They are critics, not builders, although they recognize some of the materials which must be used in the structure of tomorrow's world.

A reading of books like *The Condition of Man* increases the conviction of the theosophist that there can be no real progress without knowledge of Reincarnation and Karma, of the reincarnating ego, and the dual nature of the manasic principle in embodied man. These teachings are the very *soul* of the evolving mind of the race, and the race will find no peace nor a way to harmonize growth until this soul becomes incarnated in the psychic matrix of the modern world. But the Hutchins', the Mumfords, and all other devoted friends of mankind are helping to prepare the way for this incarnation, through search, through questions, and by the stimulus of their courageous moral independence.

SCIENCE NEWS AND NOTES

The Races of Mankind

DR. Harry L. Shapiro of the American Museum of Natural History discusses the subject of race relations from an anthropologist's point of view in *Science*, May 12. The problem of adjusting race differences is particularly acute in the United States, "where, unfortunately, the materials for group antagonisms are all too abundant." In this Dr. Shapiro is in agreement with a good many thinkers, not Japanese nor German, who hold that race antagonism is more comprehensively developed in the United States than anywhere else in the world—as seems borne out by the facts of history.

He advances a somewhat novel thesis as an explanation: namely that while in older lands the successive incursions of races took place over long periods of time and when race consciousness as such was little developed, our own immigration—including our slave trade—covered a short period of time and "in the full blaze of introspective history." In other words, in the midst of a highly developed, but largely artificially developed, race consciousness. But what an excellent point he furnishes for one of the most unbrotherly deeds of which this country has been guilty—the restrictions on immigration based on race distinctions, whose proponents also argue that the influx has been too rapid!

> . . . Thus, the welding of the American population into a harmonious community faces many difficulties whose final resolution requires tolerance and understanding. Without these essential attitudes we can expect aggravations of critical situations and serious dangers to our society. . . . Only by the road of education and by the use of reason can we hope to create a lasting atmosphere of tolerance and cooperation.

Dr. Shapiro has his own panacea, his own notions of what that education should be—naturally.

> In this effort we can, I believe, use with profit the lessons of anthropology, for it is the peculiar advantage of this discipline that it permits us to see mankind as a whole and to scrutinize ourselves with some degree of objectivity. All of us are born into a special group of circumstances and are molded and conditioned by them. Our views and our behavior are regulated by them. We take ready-made our judgments and tend to react emotionally to any divergence from or interference with them. In a sense we are imprisoned in our own culture. Many of us never succeed in shaking off the shackles of our restricted horizons. But those who have been educated by experience or by learning to a broader view may escape the micro-

culture of the specific group with which they are identified and achieve a larger perspective. . . . For anthropology deliberately undertakes to study man as a biological phenomenon like any other organism, and on its social side it seeks to lift the student out of his culture by treating it as one in many social experiments. Professor Boas once observed that his pre-occupation with Eskimo culture permitted him to see his own with a fresh eye. Morever, in placing man's struggle toward civilization in this perspective the anthropologist achieves a historical view which serves to correct the astigmatisms of the present.

Quite so. But until the study of man as an eternal spiritual being is substituted for his study as a "biological phenomenon," Prof. Shapiro will find his longed-for progress even slower than he anticipates.

In studying man in this fashion, anthropology teaches us among other things that civilization has never been the exclusive possession of one people and that the particular culture of any race or group of men is never the complete product of that race or group. Our own culture, stemming from western Europe, has roots in most of the civilizations of the past, and has not hesitated to borrow from its living contemporaries. Our writing, for example, has come to us from Asia Minor via the Greeks; we have inherited principles of architecture discovered for us in Egypt, in the valleys of the Tigris-Euphrates and of the Indus; our knowledge of weaving probably originated in the Nile Valley, the use of cotton in India and silk in China. Egypt and Mesopotamia debate the honor of inventing agriculture and domesticating certain animals. From the American Indian we have received a variety of things such as food plants, snowshoes, the hammock and the adobe house; from the American Negro a rich source of music. The list of our borrowings and inheritances is long. Without them we could not have built our own civilization. Yet our debts have not made us humble. We behave as if we had created our civilization single-handed and had occupied a position of leadership from the beginning of civilization itself. Actually, we are not only the inheritors of a varied and complex tradition, but the present protagonists of western civilization are merely the latest of mankind to become civilized. One might add that they unfortunately show it. All during the prehistoric ages northwestern Europe represented a back water. . . .

Though we admit the superiority of western civilization in technology and science, anthropology is decisive in disclaiming any equivalent supremacy in the social organization of the nations of the western world. Indeed, it would be easy to enumerate examples among non-European people with more complicated social systems or with more efficient ones. If it is true that the magnitude of

> our commerce and industry, enlarged by the resources of science, has created a stupendous economic structure upon our society, it is also true that the social framework which supports it is in certain respects inadequate and inefficient. We who are so proud of our gadgets, who misjudge those who live on a simpler material plane, who scorn others for their superstitions, how are we to judge our ancestors of two or three centuries ago who lacked all that we prize in the way of material comforts and who believed in witchcraft? One can not help but feel that our attitudes are something like those of the little boy whose superior Christmas present elevates him above his less fortunate mates.

He then relates some of the history of race prejudice, and its development of hierarchal ideas about races, showing that "the preferred positions in this scale are reserved for the race to which the claimants think they belong." Indeed it would be hard to find a race anywhere which has not had that complex at some time, although to our mind the conviction has never remotely approached in any race the established solidity which it has in the Anglo-Saxon.

> Race, which started out as a zoological concept, a convenient method of classifying mankind according to physical criteria, much as the kinds of animals might be distinguished, thus became encrusted with psychological attributes and assignments of value. We all know how this monstrous doctrine has been elevated into a credo, how it has been used to inflame and manipulate masses of men, how insidiously it is calculated to make even those who attack it disseminate its seeds. . . .

Dr. Shapiro summarizes his view of race as follows:

> (1) The racial classification of man is primarily a zoological concept. It attempts merely to classify and distinguish the varieties of men by physical criteria.
>
> (2) Migration and intermingling has from his earliest history been characteristic of man so that "pure" races, if they ever existed, are no longer to be found in nature.
>
> (3) The consequence of this intermixture has led to the overlapping of physical characteristics between neighboring people with a pronounced tendency for changes in any physical characteristic to be gradual so that it is practically impossible to set arbitrary lines of division between one type and another.
>
> (4) The geographic extremes of these continuities do show pronounced differences in physical criteria, such as the northwest European, the Chinese and the Negro of Central Africa.
>
> (5) No nation is exclusively of one race, or breed. In Europe especially prehistoric and historic migrations have mixed the various European strains inextricably. There is for example no Nordic

> Germany. So-called Nordic tribes settled in France, invaded Italy, overran Spain and even reached North Africa. Each nation in Europe represents a composite varying somewhat in their ingredients and proportions.
>
> (6) The psychological attributes of race are non-zoological and logically have no place in racial classification. They are not coterminous with race, which itself is an abstraction.
>
> (7) Moreover, since psychological attributes are commonly based on subjective judgments, are resistant to precise measurement and are often profoundly influenced by environmental and cultural conditions, they are not suitable as criteria in the classification of races. Their use has led to tragic distortions of truth. . . .

This summary is technically and physically correct in this age of confusion. The wholly unknown factor (to science) is the existence of the human race, not as a series of physical species, but as psychological and spiritual classifications, seven in number, each with its subdivisions. And, to borrow a word, these species are "coterminous" neither with national boundaries, color of skin, or religion. They are much more distinct than that—to those who know the signs.

Nor are all those signs "astral"—Dr. Shapiro himself could accurately be classified on the grounds of his article alone! But any who suspect the nature of the psychic "Bertillon measurements" in such a case, would be well advised to silence; horrible as are the consequences of an assumed physical racial superiority, vastly more awful would be the consequence of assumed spiritual superiority. In fact, we have in the Indian castes such an object lesson; one which India must learn before she can ever profitably emerge to freedom.

> Parenthetically [concludes Dr. Shapiro], I cannot forbear pointing out the illusions we cherish in the name of practicality. The charge used to be leveled against anthropology that it was not practical, that it was remote from the important concerns of everyday living, and that it was largely absorbed in abstract and academic concepts. But now we are witnessing a world conflict in which these academic concepts play an enormous part and motivate the thinking of many of the actors. How practical it is then to keep these concepts free from distortion and to expose the fallacies which they engender! . . . All too often the educational institutions and the museums of the country have shied away from their social duty in popularizing scientific knowledge when social problems are involved. It has always seemed to me an incomprehensible policy since it seems to imply that science is useful only when it can serve no purpose and

useless when it has something to say. If we believe in science, let us bring it forth.

If teaching is to be of value, it must be teaching bold enough to "look popular prejudice straight in the face." Also popular endowments and popular tax-distributing legislators. Few institutions will be equal to that. Race prejudice is not created by reason, and will not be eliminated by reason. It must be eliminated by sacrifice.

Races and Civilization

Let us say that in fifty thousand years all the civilizations of the earth outrun their possibilities as such. Then comes a great disturbance, such as the geological changes apparent on any planet show have taken place. These disturbances are the re-actions of the forces that man has restrained so long, and cause a re-distribution of continents. Suppose for a moment that a great catastrophe overwhelmed the earth; that the land went down, as it does in such periods, and lands came up where the sea was before; that a remnant of the people escaped and settled on those lands. Those who survived would be concerned with the first necessities of existence—food, clothing and shelter. The arts and sciences that had existed would have no place, but would become merely a tradition to the children born under those conditions. Their children would have a tradition still further removed from the ancient arts. Thus an entirely new phase of existence would be established. The incoming generations, heavy with the burden of sustenance, would learn only those arts and sciences applicable to their surroundings, and the cycle of the return of the ancient arts would be long in coming.

Such would be the story of our present Western civilization. All our landmarks would be gone in two hundred years or more. Then perhaps in some other life, on some other continent risen from the sea, we should be wondering what people left this or that small relic of civilization. This civilization will go through the same phases as any other; it merely presents the embodiments of souls who have come through past civilizations. For we *are* the second race, the third, and the fourth race; the second blended into the third, the third into the fourth, the fourth into the fifth, and so the blending into future races must go on. In all those races has been the living of life in an age of innocence and purity, followed by an age when purity and innocence decreased through the growth of the intellect along physical lines, and then the physical rush of civilization went on in all its complexity until extinction. —R.C.

AMONG YOUTH-COMPANIONS

DEAR Rhoda: Ever since you wrote that you had finished reading the *Ocean,* I've been trying to imagine what it would be like to know Theosophy by this one book alone, for the *Ocean* is said to be an epitome of Madame Blavatsky's *Secret Doctrine.* Mr. Judge wrote other epitomes too, among them one called *An Epitome of Theosophy,* another, *Echoes from the Orient,* and a third, "The Synthesis of Occult Science." If you went on to read and compare these with the *Ocean,* you would be sure to discover at least a few more of the many mental and psychological positions from which Theosophy can be viewed.

To different minds, the *Ocean* shows different sides of Theosophy. One person may read it as a scientific textbook on genesis, evolution and the laws of man and nature. The profundity of the book leads the searching mind to expect further elaboration and fuller exposition of the teachings discussed, and the deeper students certainly have found ample room for mental expansion in the great works of H.P.B., which Mr. Judge was so adept at synthesizing.

For an active mind, Theosophy is truly a joyous study. I know you will understand what I mean here, for you have written of your delight at having thoughts come clear and full, and at feeling or "seeing" ideas expand and link with others, until a chain of verities begins to emerge.

Something inside us wants to stretch higher and higher, to reach ever up and out of the pettiness of personal life, beyond the smallness of selfishness, and away from the degradation of downward desires. It is, don't you think, the secret of the fascination of mountain-tops, clear air, brilliant sunlight, and shining waters; of nature's pure places, her untouched landscapes and man-free expanses. Perhaps the real in each of us is somehow akin to nature's primal beauty, and that which is undefiled in the human soul has affinity for the natural wonders man has left untouched. It has been written:

> The Real Teaching is that the man himself, as spiritual being, descends from the plane of spirituality, or spiritual self-consciousness, step by step, through all the stages of condensation of matter. . . . We, as human beings, are the product of the higher Divine Spirit, of all the knowledge of a past immensity of time, and also, of all that lies in the lower kingdoms, which constitutes our lower nature.

Perhaps the soul's memory of that descent is stirred in the presence of living scenes whose "nature" is unalloyed, and that would explain the uplift this small little "we" experiences when viewing such scenes.

There must be *beings,* too, whose presence arouses intimations of spirituality, who exist on the high peaks of soul evolution, who can no longer be detained in the Valley of Despond. We may imagine —we may know—that the illumination of their mind must be the very sunlight of the soul.

You have seen, on a cloudy day, faint shadows of trees on the ground. The shadow is lightly traced, only a little darker than the grass around. But let the sun come out, and the shadow leaps out, also, in clear and sharp contrast to the sunlit ground. That's like what happens in the world when a great teacher comes. The pairs of opposites, the lights and shadows of human life and knowledge are difficult to perceive when clouds of ignorance and superstition keep the Truth from shining through. We speak of "piercing intellects"—although perhaps piercing intuitions would include more —and that is what it takes to "see the light" in our present darkness.

A Master of Wisdom, however, pierces through from the other side, so to speak, for his thought, will and feeling are powerful enough to shine forth from above the clouds, so that man may look at his world in the light of knowledge. That light brings human existence into broad relief. The shadows of unreality are deepened and become more perceptible, while the bright spots of reality are intensified.

The wise man brings no new truth, it is said, but he makes all things new and true and real by his understanding and wisdom. The artist adds nothing to the landscape he paints—nothing except his vision of the scene and its meaning. The poet and the dramatist make discoveries about the world and its people, but they are looking at the same world and the same people we see—and by this we know that their "discoveries" are from within, and that what one sees in life depends on how and with what faculties he looks.

Which brings us back to the *Ocean* and its many facets. It is curious how many things you discover about the *Ocean* when you read through the book with some special concept in mind. An interesting experiment might be to take one of the chapter headings, or main subjects discussed, and hunt through the other chapters to see in how many places, and in what connection, that idea appears. Where does the idea of Masters fit into the evolution of worlds?

How does it relate to the septenary constitution of man? A significant correlation is given in the sixth chapter, for instance, and so on.

At the end Mr. Judge writes that the book is meant to help protect the race in the next cycle of spiritualism or psychism (which is now almost upon us). If this means anything, it means that, in preparation for the cycle, not alone the chapters on psychic forces must be studied, but also those which lead up to them.

Did you notice the several statements on ethics, on how selfish living stays the progress of the race, and prevents its introduction to deeper knowledge? How modern science is held back by its amorality, and what are the conditions which must be met before Master's help can be given or received?

The more the *Ocean* is studied, the more apparent it becomes that Theosophy is different from any other system of thought. For one thing, Theosophy is not a system of thought, but a system of knowledge, unique in our world of varying ideologies. It is not a theory, except for those who do not know. Whatever anyone knows of truth, he knows of Theosophy, for Theosophy is the whole truth. It is not just a science which, lacking the moral "sense," cannot perceive the moral law and the moral order behind the world our ordinary five senses know. It is not just a religion which, lacking the *science* of morality, must be content with making ethics dogmatic, and virtue the mere observance of prohibitions. Nor is Theosophy a philosophy of the type which involves endless gyrations of the intellect, and fails to stir the heart's intuition and compassion.

Theosophy is the science of the soul, the religion of works, and the philosophy of brotherhood. Its study and application mean growth for the whole man toward the illimitable heights of spiritual evolution.

A companion in "the steep ascent,"

ALAYNE

UNDERSTANDING DEITY

I do not ask if Deity has reason and understanding, for I feel that It is both understanding and reason. This is my God. This is the God we all are eternally seeking, the God we "hope" some day to see. But never, never shall we see Him, for God-hood is not directly knowable. By means of symbols only, through the phenomenal world can we sense Him. We feel It as incomprehensible Life and crave to know and understand It. —GOETHE

OCCULT ARTS

II: Precipitation

THE outer senses cannot give a safe final judgment upon a precipitated message; they can only settle such physical questions as how it came, through whom, the credibility of the person, and whether any deception on the objective plane has been practiced. The inner senses, including the great combining faculty or power of intuition, are the final judges. The outer have to do solely with the phenomenal part, the inner deal with the causes and the real actors and powers.

As precipitations have been phenomenally made through "controlled" mediums who are themselves ignorant of the laws and forces at work, these are but strange phenomena proving the existence of a power in Nature either related to human mind or wholly unrelated to it. These are not the exercise of Occult Arts, but simply the operation of natural law, however recondite and obscure. They are like the burning of a flame, the falling of water, or the rush of the lightning, whereas when the Adept causes a flame to appear where there is no wick, or a sound to come where there is no vibrating visible surface, occult art is using the same laws and forces which with the medium are automatically and unconsciously operated by subtle parts of the medium's nature and "nature spirits," as well as what we know as *kama-lokic* human entities, in combination. And here the outer senses deal solely with the outer phenomena, being unable to touch in the least on the unseen workings behind. So they can only decide whether a physical fraud has been practised; they can note the day, the hour, the surrounding circumstances, but no more.

But if one hitherto supposed to be in communication with the White Adepts comes to us and says, "Here is a message from one of Those," then if we have not independent power in ourselves of deciding the question on inner knowledge, the next step is either to believe the report or disbelieve it. In the case of H.P.B., in whose presence and through whom messages were said to come from the White Adepts, it was all the time, at the final analysis, a matter of faith in those who confessedly had and have no independent personal power to know by the use of their own inner senses. But there intuition, one of the inner powers, decided for the genuineness of the report and the authentication of the messages. She

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herself put it tersely in this way: "If you think no Mahatma wrote the theories I have given of man and nature and if you do not believe my report, then you have to conclude that I did it all." The latter conclusion would lead to the position that her acts, phenomena, and writings put her in the position usually accorded by us to a Mahatma. As to the letters or messages of a personal nature, each one had and has to decide for himself whether or not to follow the advice given.

Another class of cases is where a message is found in a closed letter, on the margin or elsewhere on the sheet. The outer senses decide whether the writer of the letter inserted the supposed message or had some one else to do it, and that must be decided on what is known of the character of the person. If you decide that the correspondent did not write it nor have anyone else do so, but that it was injected phenomenally, then the inner senses must be used. If they are untrained, certainly the matter becomes one of faith entirely, unless intuition is strong enough to decide correctly that a wise as well as powerful person caused the writing to appear there. Many such messages have been received in the history of the T. S. Some came in one way, some in another; one might be in a letter from a member of the Society, another in a letter from an outsider wholly ignorant of these matters. In every case, unless the recipient had independent powers developed within, no judgment on mere outer phenomena would be safe.

It is very difficult to find cases such as the above, because *first,* they are extremely rare, and *second,* the persons involved do not wish to relate them, since the matter transmitted had a purely personal bearing. A fancy may exist that in America or England or London such messages, generally considered bogus by enemies and outsiders, are being constantly sent and received, and that persons in various quarters are influenced to this or that course of action by them, but this is pure fancy, without basis in fact, so far as the knowledge and experience of the writer extend. While precipitations phenomenally by the use of occult power and in a way unknown to science are possible and have occurred, that is not the means employed by the White Adepts in communicating with those thus favored. They have disciples with whom communication is already established and carried on, most generally through the inner ear and eye, but sometimes through the prosaic mail. In these cases no one else is involved and no one else has the right to put questions. The disciple reserves his communication for the

guidance of his own action, unless he or she is directed to tell another. To spread broadcast a mass of written communications among those who are willing to accept them without knowing how to judge would be the sheerest folly, only productive of superstition and blind credulity. This is not the aim of the Adepts, nor the method they pursue. And this digression will be excused, it being necessary because the subject of precipitation as a fact has been brought up very prominently. I may further digress to say that no amount of precipitations, however clear of doubt and fraud as to time, place, and outward method, would have the slightest effect on my mind or action unless my own intuition and inner senses confirmed them and showed them to be from a source which should call for my attention and concurrence.

How, then, is this precipitation done, and what is the process? This question brings up the whole of the philosophy offered in the Secret Doctrine. For if the postulate of the metaphysical character of the Cosmos is denied, if the supreme power of the disciplined mind is not admitted, if the actual existence of an inner and real world is negatived, if the necessity and power of the image-making faculty are disallowed, then such precipitation is an impossibility, always was, and always will be. Power over mind, matter, space, and time depends on several things and positions. Needed for this are: Imagination raised to its highest limit, desire combined with will that wavers not, and a knowledge of the occult chemistry of Nature. All must be present or there will be no result.

Imagination is the power to make in the ether an image. This faculty is limited by any want of the training of mind and increased by good mental development. In ordinary persons imagination is only a vain and fleeting fancy which makes but a small impression comparatively in the ether. This power, when well-trained, makes a matrix in ether wherein each line, word, letter, sentence, color, or other mark is firmly and definitely made. Will, well-trained, must then be used to draw from the ether the matter to be deposited, and then, according to the laws of such an operation, the depositing matter collects in masses within the limits of the matrix and becomes from its accumulation visible on the surface selected. The will, still at work, has then to cut off the mass of matter from its attraction to that from whence it came. This is the whole operation, and who then is the wiser? Those learned in the schools laugh, and well they may, for there is not in science anything to correspond, and many of the positions laid down are con-

trary to several received opinions. But in Nature there are vast numbers of natural effects produced by ways wholly unknown to science, and Nature does not mind the laughter, nor should any disciple.

But how is it possible to inject such a precipitation into a closed letter? The ether is all-pervading, and the envelope or any other material bar is no bar to it. In it is carried the matter to be deposited, and as the whole operation is done on the other side of visible nature up to the actual appearance of the deposit, physical obstructions do not make the slightest difference.

It is necessary to return for a moment to the case of precipitations through mediums. Here the matrix needs no trained imagination to make it nor trained will to hold it. In the astral light the impressions are cut and remain immovable; these are used by the elementals and other forces at work, and no disturbing will of sitter being able to interfere—simply from blind ignorance—there is no disturbance of the automatic unconscious work. In the sitter's aura are thousands of impressions which remain unmoved because all attention has been long ago withdrawn. And the older or simpler they are the more firmly do they exist. These constitute also a matrix through which the nature spirits work.

I can properly finish this with the incident mentioned at the beginning. It was with H.P.B. I was sitting in her room beside her, the distance between us being some four feet. In my hand I held a book she never had had in her possession and that I had just taken from the mail. It was clear of all marks, its title page was fresh and clean, no one had touched it since it left the bookseller. I examined its pages and began to read. In about five minutes a very powerful current of what felt like electricity ran up and down my side on the skin, and I looked up at her. She was looking at me and said, "What do you read?" I had forgotten the title, as it was one I had never seen before, and so I turned back to the title page. There at the top on the margin where it had not been before was a sentence of two lines of writing in ink, and the ink was wet, and the writing was that of H.P.B. who sat before me. She had not touched the book, but by her knowledge of occult law, occult chemistry, and occult will, she had projected out of the ink-bottle before her the ink to make the sentence, and of course it was in her own handwriting, as that was the easiest way to do it. Hence my own physical system was used to do the work, and the instant of its doing was when I felt the shock on the skin.

This is to be explained in the way I have outlined, or it is to be all brushed aside as a lie or as a delusion of mine. But those last I cannot accept, for I know to the contrary, and further I know that the advice, for such it was, in that sentence was good. I followed it, and the result was good. Several other times also have I seen her precipitate on different surfaces, and she always said it was no proof of anything whatever save the power to do the thing, admitting that black and white magicians could do the same thing, and saying that the only safety for any one in the range of such forces was to be pure in motive, in thought, and in act.

—WILLIAM Q. JUDGE

HYPNOTISM AND OCCULTISM

Hypnotic power has been discovered almost by accident, the way to it having been prepared by mesmerism; and now an able hypnotizer can do almost anything with it, from forcing a man, unconsciously to himself, to play the fool, to making him commit a crime —often by proxy for the hypnotizer, and *for the benefit of the latter.* Is not this a terrible power if left in the hands of unscrupulous persons? And please to remember that this is only one of the minor branches of Occultism.

People begin to believe now, at any rate, in *hypnotism,* and some —even of the *most cultured*—in Theosophy and phenomena. But who among them, except preachers and blind fanatics, will confess to a belief in *Biblical miracles?* And this is where the point of difference comes in. There are very good and pure Theosophists who may believe in the supernatural, divine *miracles* included, but no Occultist will do so. For an Occultist practices *scientific* Theosophy, based on accurate knowledge of Nature's secret workings; but a Theosophist, practising the powers called abnormal, *minus* the light of Occultism, will simply tend toward a dangerous form of mediumship, because, although holding to Theosophy and its highest conceivable code of ethics, he practices it in the dark, on sincere, but *blind* faith. Anyone, Theosophist or Spiritualist, who attempts to cultivate one of the branches of Occult science—*e.g.,* Hypnotism, Mesmerism, or even the secrets of producing physical phenomena, etc.—without the knowledge of the philosophic *rationale* of those powers, is like a rudderless boat launched on a stormy ocean.

—H.P.BLAVATSKY

SUCCESS—FOR WHAT?

YOUTH dreams of a quick success in life, followed by "happiness ever after," yet not one in ten people die in the realization of this project. Here in Kali Yuga it is the custom, not the exception, to die dependent, and it is likewise becoming the custom to lay it all to the wickedness, in one way or another, of groups of one's fellow men, not knowing that there are no groups at all, merely a common human nature.

The insurance of worldly success is quite simple, its rules not having changed since the time that man first began to supplement the free flow of solar prana by the ingestion of earthly elements. Any man who is intelligent, ambitious, energetic and healthy, can and will pass materially far beyond his fellows and will achieve a large measure of what he desires for himself, though this will be denied by the "common man," who has been instructed to regard himself tearfully as the puppet of the wicked, subject to rescue only by some self-appointed Sir Galahad.

Nine out of ten men who consider themselves intelligent are not thought to be intelligent by their fellows; nine in ten esteeming themselves ambitious are only ambitious for goods, not for work; nine of ten who think themselves energetic are only feverish. Intelligence can be developed by the will to think; lack of natural energy can be compensated for by a cultivated will; but ambition is inborn, and without it there is nothing for this incarnation.

A poor man who has never tried to learn a better trade is not ambitious. If he has tried and failed, he is not intelligent. If he "does not have time" to study for his own betterment, he is not energetic. Yet it is a question whether, given a touch of philosophy, he would not be better off than the "successful" man, who overshoots his mark more often than not. Looking backward at the end, the successful man sees that much or most of his work brought only money, which had in it nothing of the enduring to survive his body. Great effort and worry were expended to avoid disasters and failures that were never fated to arrive anyway, and months and years passed by at the expense of peace and happiness, in the accumulation of what has finally become a burdensome surplus without a useful future.

The great "philanthropists" of the past, the Rockefellers and the Carnegies, probably did not "give it back" for the sake of conscience, as the cynic thinks. May they not have hoped to infuse a flavor of eternity into a useless clutter of acquisitions and thus evade

the final conviction of a wasted life? To some degree, perhaps, they succeeded. But why not have worked for the eternal throughout life, instead of accumulating regrets and misgivings? But, this wisdom was not the heritage of their generation—nor is it of ours.

Materially speaking, there are few balanced lives. Almost all who are successful, are too successful for their own or their neighbor's good, and almost all who are unsuccessful, are too poor to be of use to themselves or others. In both cases, the end is too little and too low. To discharge all duties as they emerge from the mists of the Karmic past, to be sure of having earned everything enjoyed and of having taken nothing unearned, not to have experienced either starvation or surfeit, to arrive at peaceful death, neither surrounded by a slavering wolf-pack waiting for easy inherited wealth, nor lying unwanted and forlorn in the cold blankets of charity—this is the "Middle Way" in our age, and the most difficult of all ways to follow. How achieve it?

In truth, it is difficult only because not desired. A clear mind, a clean heart, reliance upon Karma, and an energetic devotion to duty as the first object in life, with as little thought of self as is humanly possible to achieve—will place one upon it. Yet even the Middle Way is not enough. In the Real, neither the high, nor the low, nor the middle way is of importance except for the wisdom gleaned by the eternal Ego traversing them. This is known to him in the lightning flash that greets him just beyond Death's threshold. Why wait for that? Knowledge lies on this side as well.

Defenses Against Truth

Man defends himself as much as he can against truth, as a child does against a medicine, as the man of the Platonic cave does against the light. He does not willingly follow his path, he has to be dragged along backward. This natural liking for the false has several causes: the inheritance of prejudices, which produces an unconscious habit, a slavery; the predominance of the imagination over the reason, which affects the understanding; the predominance of the passions over the conscience, which depraves the heart; the predominance of the will over the intelligence, which vitiates the character. A lively, disinterested, persistent liking for truth is extraordinarily rare. Action and faith enslave thought, both of them in order not to be troubled or inconvenienced by reflection, criticism and doubt.

—Amiel

ON THE LOOKOUT

Drive for "Tolerance"

Troubled by the fact that, in recent months, "racial, religious and class intolerance has increased" in the United States, the National Education Association has undertaken, through its Commission for the Defense of Democracy, an elaborate and comprehensive drive for education in tolerance. Attempts will be made to bring schools and community leaders together, with special efforts to be focused on the program in every State in the Union. The position of the Commission is expressed in the statement that "All citizens should learn the place and importance of minority groups in American society. Public schools have a distinct obligation in this respect, and a failure to discharge this obligation will pave the way for grave national conflicts in the future."

The eight objectives and courses of action proposed by the Commission are worthy of repetition:

1. Every American must understand that the continuance of our democracy during the post-war period may depend upon providing a fair deal and equality of opportunity for each citizen, irrespective of his race, religion, occupation, economic or national origin.

2. In order to preserve and further democracy, we must attempt fully to put into practice such basic attitudes as "all men are created equal," "love thy neighbor as thyself" and "the brotherhood of man."

3. Every citizen must be taught to cherish and insist upon, for himself and all other citizens, the basic rights and liberties, including freedom of speech, freedom of the press, religious liberty, equality of opportunity and full participation in political action.

4. All of our people must be taught to judge individuals by their actions, ability and worth, and not by qualities attributed to the groups to which they may belong by the accident of birth or environment.

5. It is of fundamental national importance that there shall be no discrimination against any minority group because of race, creed or economy status. It is also important that members of minority groups understand and have consideration for the rights, liberties and attitudes of other groups.

6. Deep-seated prejudices frequently originate in early childhood and often become fixed during adolescence. Training and practice for tolerance should begin with the kindergarten and continue through the university.

7. In every school, programs should be effectively presented to develop sympathetic understanding of the achievements, view-points, difficulties and adjustments of the various racial, religious and occupational groups that make up our society. But this is not enough. It is even more important that tolerance be practiced by students and faculty in the daily life of the school and the community.

8. In the teaching and practice of tolerance, teachers must be supported by public opinion and protected against intolerant individuals and groups. (New York *Times,* March 16.)

"Republic of Conscience"

The spirit of these objectives shows that the teachers of America recognize the transcendent importance of moral and intellectual freedom. Years ago, H.P.Blavatsky spoke of loving the United States for its "noble freedom"; and, pointing out that the original Society was modelled on the constitution of this nation, she spoke of the absolute equality of all religions under its laws. Coming to birth under these auspices, the Society, she said, could be termed a "Republic of Conscience."

The great question before well-intentioned Americans of today is, How can this spirit of freedom be maintained? Race riots, anti-semitism, discrimination against Negroes, and all sorts of minor persecutions and inequalities are appearing on the American scene and recurring with a virulence that bodes ill for the difficult post-war years ahead. Injustices of this sort, of course, are not new in American history. In every period of national crisis, true liberty has suffered and intolerance infected the people. Bryce, in *The American Commonwealth,* says of the 1830's:

> The first generation of statesmen whose authority had restrained the masses, had just quitted the stage. . . . Adminstration and legislation, hitherto left to the educated classes, had been seized by the rude hands of men of low social position and scanty knowledge. A reign of brutality and violence had set in over large regions of the country. Neither literature nor the university exercised as yet any sensible power. The masses were so persuaded of their immense superiority to all other peoples, past as well as present, that they would listen to nothing but flattery, and their intolerance spread from politics into every other sphere.

These conditions, aggravated by the issue of slavery, had a large part in producing the Civil War. They are the source of the war spirit and they prepare the people for the leadership of demagogues. Periodically, such conditions arise, and periodically, patriotic Americans are led to reflect on the lack of stability in their institutions

of freedom which give way before every social storm, but, fortunately, recover more or less after the storm is over. In the present circumstances, there is cause for both optimism and apprehension. The effort of the National Education Association to educate in tolerance illustrates a heightened social responsibility on the part of educational leaders. Here are men and women who see the moral fabric of our society weakened under the impact of war. They understand the serious implications of widespread intolerance and are attempting a direct counter-movement to bring the masses of people back to moral equilibrium.

CHARACTER FOR FREEDOM

On the other hand, the *basis* for tolerance in the American tradition has gradually lost its structural content. Tolerance today is an admirable sentiment, not the implication of a fundamental philosophy. The French traveler, De Tocqueville, after spending some years in America early in the last century, judged the qualities of social equality, local self-government, republican institutions, and widely diffused education to be the chief virtues of the American democracy. He laid their success to three causes: (1) the rich natural resources of the land, (2) the cultural institutions of the people, and (3) the *character* of the people, trained to freedom by experience and religion. He regarded the third reason as of the greatest importance, for what, he asked, have the Spaniards made of like physical conditions in Central and South America?

Apprehensions on the score of continuing free institutions arise from the fact that modern critics (except such men as R.M. Hutchins and A.E.Morgan) no longer recognize the importance of character in the preservation of freedom. For example, Felix Morley, president of Haverford College, wrote some years ago:

> Little reflection should be needed to realize that present-day democracy is a luxury system. In the modern world it can operate only among peoples which have developed on a broad basis of wealth, the leisure and the relatively easy living conditions necessary to maintain a complicated and essentially inefficient form of government. Dictatorship, on the other hand, is primitive. It will inevitably come into control wherever and whenever the conditions of life for the masses are desperate and devoid of promise. When men are confronted with a collapse of living standards they have neither the patience nor the desire to operate the intricate mechanism of democratic government. . . . Modern war, rapidly destroying the ease and stability in which democracy roots, can only make the world unsafe for that system of government. (*Asia,* June, 1940.)

Intolerance is a symptom of the failure of freedom and self-government. But shall these failing institutions be strengthened by tracing them to a leisure-class ideal? Is the spirit of freedom a function of economic status, something that can be bought for a price? Material prosperity may be a consequence of free institutions, but it is not their cause. The fact is that when the ideal of wealth supersedes the moral ideas in which freedom is truly rooted, then the pursuit of wealth undermines and finally destroys the whole structure of a free society. When men come to *believe* that their freedom has an economic foundation, they have already lost it.

There is something missing in the eight objectives of the N.E.A.'s Commission for the Defense of Democracy. That something is the *reason* for tolerance in the nature of Man. None of the objectives presents a "self-compelling" basis for ethics. None has the power to invoke self-examination in the light of a great moral law. Some good may be accomplished by the "drive" for tolerance, but the growth of the American people into a higher national life will never be achieved by special campaigns. What is needed is Theosophy —Reincarnation and Karma. These ideas give a rational explanation for the *necessity* of tolerance, and of much more. And nothing less will satisfy the men of the twentieth century.

Wartime Psychism

War's physical disaster is well known, but its psychic effects are only beginning to be suspected. Many years ago Thorstein Veblen, in his *Theory of the Leisure Class,* noted the wave of anthropomorphism in religion which follows a season of war, and the recurrence of ritualism and external forms. These social effects are bad enough, but the psychic infections brought by various spiritualistic practices are a far more serious disturbance of the moral life of the people. In *Newsweek* for July 3, for example, it is reported that a Ouija board craze has overtaken New York City, a trend that will doubtless soon spread to other metropolitan centers. One large department store advertises "Mysterious Swami Talking Boards" for $1.69. Copy trades on the anxiety of women with loved ones away:

> They're mysterious. They're uncanny. They're like golf and solitaire: once you get started you're a fiend. These boards are sweeping the country—you've got to have one to be in the swim. Talking boards are taking the place of ping-pong and a dozen other things. What else can tell you when you'll have a letter from him?

Newsweek comments on the sales promotion: "Many stores in New York last week had profitably revived a fad that had lain dormant since the last war—Ouija or Swami boards."

NO "INNOCENT" PASTIME

If Ouija boards were only a "fad"—like ping-pong or golf—there would be nothing to worry about, but these simplified planchettes are much more than that. To one ignorant of the Theosophical teaching they seem quite innocuous—how could a little table and a board with letters and numbers printed on it possibly cause any harm? The fact is that they can, as more than one psychic wreck today knows to his sorrow. The danger of the Ouija board is in the passivity induced by it. The more subject to vagrant suggestion the person who operates the board, the more quickly responsive are the "communications" from "the other side." There is no doubt but that the Ouija board *works*. Curious or worried people sit down to "try it," and the planchette skates from letter to letter, spelling out messages. The little nob-legged table may be moved by the astral organism of one of the sitters, by mischievous elementals or by more insidious forces, directed, perhaps, at first, by the subconscious desire of the experimenters. A little success, a secret revealed or a minor prophecy which comes true, and the department store advertisement is verified: the sitters become Ouija board "fiends." Coarse or positive natures may experience no obvious ill effects, but in the case of the sensitive or psychically susceptible, the next step is often automatic writing. Then, as passivity is developed, outright mediumship results. The tendency to psychism, once so innocent in outward appearance, has now opened its victim to all the horrors of obsession.

Theosophists cannot make their direct warnings against "playing" with Ouija boards too emphatic. And even a friendly word of caution, when that is all that seems possible, may save an unwary dabbler from acquiring a psychic taint that would otherwise remain for life or even lives.

ANOTHER "HOME" REPRINT

Interest in the psychic exploits of D. D. Home continues, as other magazines, following the *Atlantic's* example, print portions of Miss Jean Burton's *Hey-day of a Wizard,* a biography of the famous nineteenth-century medium. A short condensation in the July *Reader's Digest* stresses the inexplicable character of his phenomena and quotes from various celebrities to show how few of the witnesses of Home's séances regarded them as fraudulent. Several facts drawn from this account may be added to those presented in Lookout for June, including a correction as to Home's age at the time of his death. He was born in 1833, came to the United States in 1842,

and experienced his first psychic vision in 1846 at the age of 13 years. This was just two years before the rappings at Hydesville, N. Y., began to follow about Kate and Margaretta Fox, bringing world attention to the reality of psychic phenomena and opening the cycle of Spiritualism in the nineteenth century. Although he suffered from tuberculosis throughout his life (a disease often associated with mediumship), Home lived until 1886. He did not die, as said in the June Lookout, "in his early thirties," but at 53.

A Little Gravitational System

Of peculiar importance in the *Reader's Digest* summary is the fact that "when tables tilted in the medium's presence, no matter at how sharp an angle, objects lying on them adhered firmly to the surface and resisted all efforts to move them." Even "the flame of a lighted candle, instead of continuing to rise perpendicularly, leaned over at the same angle as the candle and the table." It seems clear that these minor apportation phenomena involve the creation of a microcosmic gravitational field, in which the objects must re-orientate themselves in accordance with the new center of attraction, and that the objects, like the table itself, become subject to the "law" of the new system. Of equal interest is the statement of Sir William Crookes, eminent scientist, that Home had provided evidence of "a new force, in some unknown manner connected with the human organization, which for convenience may be called the Psychic Force." Crookes was particularly impressed by the fact that Home's performances were given in the light, whereas most mediums require semi-darkness. From this, if for no other reason, it may be assumed that the Scotch medium had brought from his past some of the skandhas of a former cycle of adeptship, in which, obviously, he had failed, although having proceeded far enough to acquire certain adept-powers. In the period of his decline into mediumship and failure, these endowments served to heighten the effect of his séances and to distinguish him greatly from the ordinary mediums who performed only in darkness and were often ignorant and crude persons. From all accounts, Home's chief weakness was vanity, and the corroding effects of this vice are apparent in his relations with other mediums as in his treatment of the public and even his friends.

Christian Hinduism

The April *Presbyterian Tribune,* a denominational journal, quotes Prof. E. C. Abraham, Christian educator in India, on the adaptation of Christianity to Hindu forms. Indian Christians, he says, are

using "the Sadhu ideal, the Ashram, Indian interpretations of the Gospel, and Indian forms of worship" to make Christianity more attractive to Hindus. Recent books with the same purpose include *Jesus the Avatar, The Indwelling God, Christian Yoga,* and *The Gospel and India's Heritage.* If such books were written to show the common ground of all religions, instead of the "superiority" of Christianity, they might be welcomed as an expression of the larger Theosophical Movement, but it is plain that no such enlightened motive animates the sponsors of these publications. They do not lead Hindus to penetrate the meaning of their ancestral religion, but seek only the transfer of religious devotion from one faith to another, and to a less philosophical faith at that. All such efforts received their just appraisal from Ananda Coomaraswamy, Hindu scholar and curator of the Boston Museum of Fine Arts. Dr. Coomaraswamy addressed the Christian missionaries in *Asia and the Americas* for July, 1943:

> An activity of "conversion" in a country like India is inevitably destructive of values because there (and this cannot be said of the modern West) "religion" and "culture" are one and the same thing; all that you can do on those lines is to create spiritual and intellectual bastards. . . . I have no doubt that you are unwilling to treat Christianity as one amongst other religions; I believe, however, that the very survival of Christianity depends upon its power to recognize its Truths already enunciated, believed and lived elsewhere.

Of the work of Christian medical missionaries, he adds: "I regard the use of money and prestige and medical and other benevolences with *ulterior motives* (of conversion) as impure, and as a kind of inverted simony."

"Possibilities" of Yoga

More alarming than these attemps to pervert Hindu religious forms to the uses of Christian propaganda is the condescending note at the end of this article. The writer remarks, in discussing the adaptability of Hinduism, that "even the Yoga system has possibilities" (!) and continues:

> Prof. Abraham quoted a convert to Christianity who said: "The Yoga system which is a sealed book to most Hindus and an object of suspicion to Christians in general, has, if properly practiced, the power of unfolding many of the secrets of the prayer life and of yielding fresh varieties of spiritual joy." Prof. Abraham recognized the dangers of unintelligent adoption of Indian usages associated with a non-Christian outlook.

Just how a "Christian outlook" will protect the unwary from the dangers of "Yoga" is far from clear, and it seems much more to the point to say that too often the "fresh varieties of joy" induced by westerners through the indulgence of yoga practices turn out in the end to be just another case of schizophrenia.

Orientation For Theosophists

Already, in some "advanced" Christian circles, "meditation" is replacing "prayer" as the term of religious devotion, and there are scores of manuals and books on this form of psycho-religious concentration. This broad trend may be traced to Theosophical failures of the last century, to the philosophical and moral weaknesses of students who sought to find an "easy way" to adeptship through the psychic practices of eastern gurus, and to the general lack of philosophical discipline in the religions of the West. W.Q.Judge foresaw this menacing development and warned against it repeatedly. He spoke of the "swamis" who would come to America to gull unsuspecting believers, teaching them the dregs of oriental ritualism and psychism as though they were part of a great "spiritual" method of growth. He laid down a general principle of orientation with respect to the Theosophical work in one of his letters:

> It is not the desire of the Brotherhood that those members of the Theosophical movement who have, under their rights, taken up a belief in the messengers and the message should become pilgrims to India. To arouse that thought was not the work nor the wish of H.P.B. Nor is it the desire of the Lodge to have members think that Eastern methods are to be followed, Eastern habits adopted, or the present East made the model or the goal. The West has its work and its duty, its own life and development. Those it should perform, aspire to and follow, and not try to run to other fields where the duties of other men are to be performed. If the task of raising the spirituality of India, now degraded and almost suffocated, were easy, and if thus easily raised could it shine into and enlighten the whole world of the West, then, indeed, were the time wasted beginning in the West, when a shorter and quicker way existed in the older land. But in fact it is more difficult to make an entry into the hearts and minds of people who, through much lapse of time in fixed metaphysical dogmatism, have built, in the psychic and psycho-mental planes, a hard, impervious shell around themselves, than it is to make that entry with Westerners who, although they may be meat eaters, yet have no fixed opinions deep laid in a foundation of mysticism and buttressed with a pride inherited from the past.

"HALF OR QUARTER YOGA"

In a *Theosophical Forum* answer on this subject, Mr. Judge spoke of the fact that India is a philosophical "storehouse" for the West, adding that, "Beyond question," the Hindus of today "have more metaphysical acumen than we have." But, he continued,

> the West is creeping up. And intellectual, metaphysical gifts are not spiritual gifts. We have all the intellect we need, active and latent. The Hindu of today is a talker, a hair-splitter, and when he has not been altered by contact with Western culture, he is superstitious. Such we do not want as teachers. We will hail them as brothers and co-workers, but not as our Magisters. But those Hindus who come here are not teachers. They have come here for some personal purpose and they teach no more nor better than is found in our own theosophical literature: their yoga is but half or quarter yoga, because if they knew it they would not teach a barbarian Westerner. . . . It is the destiny of India to hold as a storehouse good things to come out later; the West, as newest, youngest, and hence least degraded spiritually, has to work and learn so as to help the East. (THEOSOPHY IV, 237.)

Some background on the influence of the yogis and swamis in America is provided by Wendell Thomas in *Hinduism Invades America.* This book is a record of misunderstanding, exploitation, and charlatanry. There is misunderstanding because even well-meaning orientals do not really understand the philosophical and moral needs of westerners. There is exploitation and fraud because the "glamor" of the East is a salable commodity in the United States. When Mr. Thomas presents facts by direct quotation, he performs a useful service to the reader, but his interpretations cannot be relied upon, as a brief page on Theosophy shows.

Present-day theosophists have an enormous responsibility to the modern world, in that the tragic mistake of early theosophists in ignoring the counsels of W.Q.Judge is now producing its large-scale effects as a race-mind tendency. The skandhas of failure, like the leaven of truth, spread their influence with the passage of years, and only determined efforts on the part of the few can offset the deleterious influence of the coming merger of eastern and western psychism. Theosophists have in their doctrine of race evolution the real reason why westerners must *grow* into an understanding of the true meaning of Yoga. Grafts from the old tree of eastern religion can only taint and distort the vigorous sapling of moral thought in the western world. This great fact of human evolution will have to be explained again and again, with frequent and appropriate applications, in the years to come.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles 7, Calif.

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THEOSOPHICAL PUBLICATIONS

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